

M1753
Wednesday, January 14, 1970
New York
Group III

MR. NYLAND: So tonight we will talk about Work. So far we have talked about generalities, not clearly about what is the meaning of Work on one's self. I think there will be, when you actually try, or follow, you might call them, certain instructions, you will have certain experiences which either you can understand or, maybe, if you are at certain times a little bit confused and it is necessary that you then check up with some people who know - who can perhaps then help you, put you on the right road, or tell you what may be wrong, or indicate a possible way out of understanding certain things a little better. I've mentioned before that we will have to have a group here, in New York, for such people who cannot come to the Barn. At the Barn in the country, of course we have several small groups already in existence and we will now have two groups here in New York, the first one starting next Monday at this place at eight o'clock. The other group will be on a Thursday, also at eight o'clock and also here, and I think next week, that is, not tomorrow as yet.

The reason for such groups of course is obvious because when we sit here and talk for an hour, hour and a half, there is not so much chance of asking questions, then only here and there a few, and maybe because of the different kind of people here and a quantity of them, it may not be so easy to go into detail and satisfy you. I think it is necessary that when you honestly want to Work and try to find out what is Work, and of course the reasons why you would like to Work, that then you ought to have a chance to talk.

One group on Thursday will be conducted by Wesley

and there are several I think who already have indicated that they would like to come. The other group can be a little larger, and it might take in some of the people from here who, as I've said before, want to know a little bit more and where then the kind of a gathering can be, you might even call it, a little bit more intimate, rather where you will have a chance to sit together and actually discuss Work. That particular group will be a different kind; that is, we will experiment, because it is very difficult to know how to go about such things so that we have a purpose that we are aiming at, at the same time we don't want to violate certain things that might influence your understanding. A great difficulty about any group is that one goes off into discussions a little bit too theoretical and partly prompted by people who read, and of course read all over the book sometimes and have their own ideas based on where they come from then, they would like to have an answer and some--sometimes people don't want to do any Work unless they have a complete understanding of what is needed and that everything is defined for them because it would even, I'd say, put a pen on paper. It is very much like a person who wants to write a book, is going to study a dictionary first, and then is not satisfied until he knows all the words, and then he will start writing a book. That of course is complete nonsense. Their capacity for a person who wants to Work depends a great deal on what he is. And you may give him all kind of information and it would be utterly impossible for him to apply it. At the same time when you have different people in a group, the kind of questions and answers will of course depend on whatever the question may be and whenever a question is asked it may not apply to your case at all, so that the answer is of no use to you. But all such things can be straightened out. But I want to make quite sure that you are not going in such groups too much in detailed explanation about Work and all the ramifications of it which is not suitable for those who are just new and want to have a beginning and an understanding of

what they ought to do. So this particular group on Monday will be conducted by five people, or perhaps seven. And it is the task of such. They are a little older in Work and they will be able to answer your questions. I would like them afterwards to meet, without you or without a group as a whole and then discuss among themselves the calibre of their own answers and be critical about how they have been answering and how in the eyes of some of the others an answer should have been given, or perhaps, ^{EVEN,} where certain mistakes were made and that they, then, in that smaller meeting, can come to conclusions so that at the subsequent meeting you might be able to profit by it. That is the purpose of that kind of a group.

If you wish to ask questions you first have to know what you are. Because an application of what is Work has to start, quite logically, at the place where you at the present time are living. By that of course of MI mean that where a person is living is really a result ^{UL} of his thoughts and his feelings and the way he is active physically. Or if you want to say that the way his feelings are active or the way his thoughts are active - all of that as activity will then indicate the particular level at which life is expressed in such a person. And if you don't know very much about yourself, you don't even know where you might have to hook on, where that what is given as a method. You can take a medicine in your hands but if you don't know what to do with it, to apply it internally or externally or that you have to keep it in your mouth and then swallow it or have to swallow it without having to try to taste it, and all the different things depends entirely on the condition in which you are. If you are too weak to lift a glass of water because you are so sick, then of course you have to have different kind of a medicine from someone who is just scratched his skin.

The necessity of course for finding out first what you are:

that depends a great deal on what you think you might want to become. And in order to find out what you really would like to be, then the question is why is it that I actually want to become something else? So it becomes quite fundamental when you look at it that way. If you find yourself in life - and of course you're doing this and that, you make a few mistakes and you know that maybe tomorrow you will not be that dumb, or at least you hope that by making mistakes you will learn. I think in general it is true that you more or less learn so that you then the next time when the same thing comes around ~~it~~ ^{THAT} then you may be better. But I'm afraid that that kind of an improvement is quite superficial, because when it comes to traits of character, or that what you are born with, or what you are as a character ~~is~~ -- have as a characteristic for your life, so that then ^{again} in situations you have noticed that you behave always in the same way, that there are certain words that are antagonistic to you, that make you angry; or certain people who you cannot stand, or that you in certain situations you lose entirely control over yourself; or that you have noticed a repetition of different things which you might have ascribed to your character as it is, or even to whatever configuration you happen to be, or whatever even may be your physiological condition. All of that would be a description of your personality when you now are in life and trying to get along in it. And that then in meetings the different people with whom you have to have dealings that sometimes it's right and they are your friends and sometimes they are not right and then they are not your friends. And the question then is: should I actually try to find a certain way that perhaps I can get along better with other people or that I could become free from it in some way by growing myself out of such conditions and that they don't affect me anymore? And all of this has to do with the question for each person: does he really want to do something about himself?

I say it is quite fundamental, because the way we are living and whatever has happened to us is an indication of course of an aliveness and perhaps an interest in life and since the Earth furnishes a great many things that can affect us aesthetically, or in some way or other give enjoyment, or that even if there is a little difficulty that there is sometimes a desire to overcome such difficulties because it makes you more of a man. Is this question of growth really understood the way we want to understand it? When one looks at a person as he is born and he grows up and then he reaches a certain height physically - why does he? We've talked about that a little bit, because there is without any question the desire for a growth and also the conditions are ripe for his growth because if you keep on feeding a child and the child keeps on breathing, and gradually develops certain organs in his body, and then becomes functional, then after a little while of course you can say, yes, he is grown up. But why should he stop? Of course we do stop; that is, if we look at one's self and try to see what is actually taking place there's no doubt that there's a limitation to my growth. In the first place, of course, physically I cannot grow much more than six feet. *BUT WHAT HAPPENS TO MY FEELINGS?* *AND* what happens to my thought processes? And if I keep on cramming more information to my mind does it mean that my mind is developing, that is growing, actually becoming more mature by itself? And is it possible for a person to continue to grow? We've talked about that before, because the question that I know - and if I'm honest I must come to that *KIND OF* conclusion that that what I feel is quite all right for a little while; after a little while I want to do more and perhaps there is a stopping place above which I don't seem to be able to go. Then I say, yes, my--my feeling center - if that is the place - or my solar plexus is now filled with all possibilities of emotional excitement or certain conditions which are called either a *feeling state*, a feeling state or an emotional state and that's as far as I can go because already I am limited in my emotions not to be able

to find words for certain things that I feel but also that in my feeling I know I have become repetitious.

And the same thing of course happens with my brain. The fact that I can put more and more facts into it does not mean that it will develop. If I make a--an ordinary house filled with all kind of things so that I can't get around anymore, it doesn't help that the house becomes more livable. It won't. In most cases of course it will be so stuffed full that I can't walk. And if my brain is simply filled with an awful lot of so-called data, which by education I sometimes may have to do, or by desire I want to read and read and read, I also know that there is a point at which I say, now it's enough, because apparently what ^{ever} I put in to fill is not digested by me in any particular way. I think we have to be clear, first, about that point, that there is a definite natural limit to the growth of man on Earth.

The reason why he wishes to grow may be that there is something in him, that we call life, which wants to find an expression. And that expression, as far as life on Earth is concerned, is limited, of course, by the conditions of Earth. And that he may have, in his imagination, in his mind, the desire to become something different. It does not mean that all his inventions are actually possible to become reality for him. So if one is clear about that particular point: that a man on Earth will get stuck at a certain time in his development and he cannot go further.

Now this for yourself you must, of course, verify. If you agree with it, then we can go on. If you don't agree with it, then you have to keep on finding that there is something wrong with such a statement, and then you will probable continue with reading or with exposing yourself to all kind of influences which affect you emotionally, but I don't think that you will really come to any other conclusion that after a couple of years that that kind of attempt you will also stop because partly out of monotony and partly because you don't reach what

you think you ought to reach. Why these limits exist for a human being on Earth probably can be ascribed to the fact that they are on Earth. And if I would like to consider conditions not of Earth but somewhere else or if I, of course, have to assume that life exists also on other planets and other parts of the universe then manytimes I would wish to be there in order to develop more freely. But can I really develop? And how will I get there?

The answer of Gurdjieff is always that I would like to develop something within myself which is able to leave this Earth. And that presupposes that I am sufficiently interested in life as it is, that it is worthwhile to continue with it. Because the assumption again is that if I continue to live on Earth, I may feel that I've done my duty because having been born here and without any particular consent on my part I have accepted the fact that I was alive, that I did the best I can, I've taken responsibility for this and that what I am doing, or whatever has been given to me and at the end of my life I ought to be satisfied. The question is, may I have to wait--do I have to wait until I die, at the end of my life? And then will I have a chance to consider it? And if I come to the end, will there be an answer? Also about that you have to be quite clear, because if you continue with living, what is the guarantee that at the end of your life you'll have answers to the questions you have when you are twenty or thirty years old? The fact simply that you grow up will help you to become more mature. But is that answering certain questions? Or is perhaps the maturity dependent on your ability to get around and to be able to adapt yourself to certain conditions? And if in a person there is a desire for wanting to continue to live and then when he finds out^{THAT} he has come to an end, and then he cannot find a road out - what does he do? Fulminate that he cannot continue? Or does he choose the best road for him, that, is, to be satisfied with what he has, and then keep the

If a person has trouble in thinking, if there is conflict in his mind with the different thoughts which don't agree; if there is a difficulty in his feeling, that one feeling will go one direction or another, and that in addition to that whatever he wants to do for execution of either the thought of his feeling by means of his physical behavior that then the limitations of his physique, of course, also will affect him. It finally ends up with making adjustments to life. And that if one wants to continue to live, that even in the adjustments you make that you may make a definite ~~sum~~--come to a definite conclusion that certain roads are closed for you, when there is still something else - life in you that wants to be expressed - you will try to find a detour or you will not at least be stopped. But that what is then in you may make you ^{more} ~~more~~ ~~wees~~ ^{more} that you have not been able to find the real ideal as you originally conceived it for yourself and, of course, in which ^{you} ~~you~~ had hope.

It depends now entirely on the condition in which a person finds himself when he wants to do something about himself in the sense of Working. Because Working on one's self means, that I have a belief for myself that in Working I will accomplish something that is of value

to myself. And that, of course, we continue to ~~grow~~^{call a}-growing, period. Because that what is really fundamental in one is the wish not to have one's ^{GROWTH}~~stop~~. And the whole purpose of ideas about life hereafter and that what may be continued as a Soul, or even assumption that a higher being body already exists which I have to uncover; or that even if it did not exist that there is a chance for me to build one. All of that is quite fundamental to any kind of an idea of a religion or any kind

of a conduct of one's life. And that I don't want to wish to lose my desire for living because as soon as I do that then I ^{AS} MAY ^{WELL} die and course I do die many times already when I give up at a certain point, where I say it is outside of my framework, it is not something that I ever can sample, and I have to leave it to some people who become experts in certain directions and then if the conclusions ~~that~~ they reach seem to be feasible to me, then I'm quite satisfied by accepting them.

Is it necessary for a person to go through all kind of experiences in order for himself to get self-knowledge? If it is a question of self-knowledge, what is this that I then want to add to the knowledge I already have? And again that ~~same~~ ^{SAME} question comes up: does that what I have actually belong to that what I call truthful words for myself? And then the fundamental question is, do I need truth? And all these particular problems, they are like ethics for one, because one thinks about it and one wants to find out if in the direction of that kind of a thought there may a possibility of solving certain problems which bother you now. And the question again, is it necessary for me to solve them, or can I live with an adjustment and then, as it were, die to the particular possibility of ever solving such problems? I think many people will fall by the wayside in the direction of their own growth when they come to a point where they must give up. And that is still a very fortunate case, that they give up because they still have questions. But the majority of us do not have any questions anymore after some time. And the adjustment is made, sometimes quite easily, when certain other things are satisfied which, in one's good moments one can consider not as valuable but as sufficient for being able to live. For instance, one can become quite interested in Work on oneself in conditons which one might call, psychologically, in poverty. And then when that is necessary that I want to find in

such a condition an adjustment then the curiosity by being able to work on oneself may last for a little while. But imagine that a person like that, when he is then continuing to live on Earth, now all of a sudden receives a good job and then earns enough money so that he has no particular debts ^{AND} ~~or~~ no particular worries and then, ~~on~~ in the assumption that he was responsible for that kind of a job that he got, and which he fulfilled so beautifully, that then whatever money ~~HE~~ ^{HE EARN} ~~is~~ ^{that}, of course, he is entitled to it. But at the same time, the more he becomes self-satisfied the less he will ^{bOTHER} ~~bother~~ about the questions which used to be of certain importance to him.

Now we come back again to this distinction between an outer life and an inner life. And of course that what we talk about is the possibility of growth of one's inner life and then leave outer life for whatever it is and whatever heights it can reach. It can be satisfying or not but it becomes of less and less importance when one really wants to continue to grow. Because the outer life being made up of physical manifestations mostly and instigated by the thoughts and the feelings - when they have come to an end that there is, as it were, something that Mother Nature prescribes for us - up to this point you can go and no further. And that we are fenced in. That we know. Because we are ^{within} ~~in~~ this body, and within the limitations of the body ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ you can do a hell of a lot, but afterwards where are the wings? And where is the following-up of that what I feel when I want to create? For instance, I want to create certain things that I know, that engage me and I have talents for, and I call myself, an artist, and I want to work for that. And the limitations in whatever form I now choose in order to pour that what is my life's blood, or that what I call originality, or that what ^{is} ~~is~~ for me ~~is~~ an insight into conditions which perhaps not everyone understands and that I think ~~then~~ that - in following that through, that in creating certain objects d'art, and then have exhibitions and books published and so forth

and get a name and all the rest of it. Is that really for a person satisfactory in the end? Because in the end, having done all that, ~~AND~~ having received, ~~and perhaps~~, having made a name, ~~and~~, maybe, having made some money, he has run the risk that that what was the reality of his life has been pushed to the background and he has sold himself out for a pot of potash and not for his life. There are really very few people who remain alive in that, where at a certain point the desire for ~~just~~ existing appears and the desire for life diminishes. For those people where there is that kind of a chance that they ~~might~~ become just existing, reacting creatures on Earth and then dying, I don't think that Work on oneself has a particular meaning. Because the satisfaction already sets in ~~before~~ ^{BEFORE} they have any further desire of wishing to ~~develop~~ ^{develop} and to grow.

So when we talk about Work on oneself, we talk about it in a very limited sense. We talk about it only for ~~those~~ ^{for} those who really ~~really~~ feel that regardless of what they will uncover that there still will be a desire to find out more and more. And also I would suggest that if you ^{do} want to find out about Work on yourself that it is very often a question how honest can you remain? That ^{is}, what is it that you want to do, and expect? Because we're talking about a changing over of an unconscious state into a conscious one. And no one has any idea how long it might take. But I can assure you that ~~it~~ ^{if} does take a very long time, even on Earth. ~~And~~ in our calculation that that what we have accomplished in our unconscious state and what we are now, and about which we talk every once in a while when we want to find out what is it that I really am - all of the facts that I have put in my brain and the feelings I have had were bound because they were ~~AC~~ ^{AC}quired in conditions of bondage. So then when I say I want to set all of that free, I take naturally that what is the form first, and I, then, pray that I will really want to set free that what is life within such a form, but I think I fool myself. Because what I want to understand by ~~growth~~

is a changing of conditions. ~~Not~~ only that I can adapt myself but also that I become something that is much worth--much more worthwhile. And that worthwhileness - is that dependent on the recognition by other people, or is it a question of measurement within oneself? And could I actually become a full-grown man without ever telling anyone about it? Without wishing them to admire me, without being able to tell them that I am so and so and then still be satisfied by just living if in this life I would reach that what I really want to become without the benefit of being admired by someone else?

So that problem ^{ALSO will} ~~will~~ also come up when you want to work on yourself. Because whenever you start applying something, and you apply it in the right way, and supposing that you can grow, and supposing that you find out certain things about yourself which are helpful, and that the period of growth has started. Do you want to talk about it to someone else? ~~To~~ tell them that you are much more wonderful ^{THAN} ~~than~~ they are?

Of course we don't work in such conditions. We're still in contact in ordinary life with everybody and whatever engages ^s and which we are proud of having reached a certain result, the logical sequence is that I want to talk about it and tell others. Not so much maybe at the beginning of telling them how wonderful I am but perhaps with the very good intention that I want to communicate it so that it may be of some help to someone else. And ^{really} what do I know ^{about} ~~of~~ someone else, what is going to help them? Because maybe even they don't ask, and for me it is a question many [/] times of just wanting to communicate without any further information that that what I'm saying is of use to someone else. You see, this is always the problem in any kind of a meeting and any kind of a group. Here we talk again about generalities and we should ^{TALK} ~~about~~ work. But it is so necessary to have a preparation for work, otherwise your attempts will

be made in vain and I would like to--to--to warn you about that, so that you are not going off half-way and assume that you are already know. Let's make--make it very clear: you have an unconscious existence at the present time. Moments of consciousness have been very, very rare. Because there's no doubt about that kind of effect that you must come to that conclusion yourself. What is meant by a moment of consciousness? It is when one experiences a certain state in which all the functions of a subjective kind seem to have stopped and that what is continuing is life. So of course, it's a very exceptional kind of experience, but it would indicate that at such a time your thoughts have stopped or have no value, that your feelings have stopped or no value, and that that what you are physically have no value. And who is there who can even continue to conceive of that kind of a state in which you then have lost yourself completely. And what you might have found is a condition in which life is still existing. And so the whole purpose of freedom is to understand that I want to be free from myself, my manifestations, my different ways of thinking, my different ways of feeling, and that in its place there will be something of a different kind of a nature which I call conscious or conscientious, or the actuality of being able to do in the form of a will, which I call, for a man, the logical result of that what he, then, in the highest sense of the word, thinks, as consciousness, or feels as a state of his conscience. The question, of course, by putting the aim so far, does not mean that it is not reachable, but, ^{AGAIN} ~~again~~, it brings up the question: am I ^{actually} able to look at it in the right way? Because am I ^{WILLING} ~~really~~ to lose myself? And that brings up quite logically how much am I bound to my life as it is? And that's why I say that we all are, at this particular age of whatever it is, that we are, bound completely by subjectivity; we simply call it unconscious in order to indicate a certain state of the thought processes when one says, unconscious, that you can have also a belief that there must be

something else that would be conscious. And for sake of an argument,
 one simply says that that what is now so-called my consciousness is
 really below the line and that what I would like to become should
 be conscious. But the implication of conscious^{ness} does that mean that
 I lose my thinking process in the way it is now being carried out by
 my mental capacity? When one talks about thinking and makes the
 distinction between thinking and an awareness, and then by an awareness
~~that~~ ^{which} is meant a certain mental functioning ~~that~~ is not even comparable
 to a thought, then I start to go in a certain direction where I'm
 absolutely certain that I lose myself, ^{because} even if I, in my ordi-
 nary state of unconsciousness, can try to think about a concept of an
 awareness, and when I say an awakening, what is it really that I mean
 by that? An awakening process would be that I'm free in my thoughts
 processes, and that what I call a thought does not exist any longer.
 It does not mean that the knowledge that I get from a thought need not
 exist but that the way by which I reach a knowledge is not by means
 of a mental functioning in the way I am ^{now} used to and with which, of course,
 I am familiar. And I call it thought. In that way I say, an awareness,
 which then could function in giving me data for my conscious state
 will have to be different ~~than~~ ⁱⁿ an unconscious state in which everything
~~that~~ I think remains unconscious. I have to live down, as it were, ~~all~~ ^{back}
 the years of my unconscious existence, ^{and then I have the reverse} ~~and~~ ^{that} something is possible for
 me to develop in the midst of that what is unconscious and which I
 would like to make conscious but it is logical to assume that which-
 ever way I turn there is always an obstacle in the way. So if you want
 to work on yourself, you have to understand that a certain time has
 to elapse, that a certain preparation has to be made, that you have to
 be clear about certain concepts, and that, above all, that you wish to
 be honest because the search for wanting to work on yourself is the
 same as the search for truth.

Now the question of do I need the truth? You see, I want to grow further; I want to be able to get over this boundary that Mother Nature has imposed on me. I want to, as it were, get away from the laws of the Earth. The freedom for me means, that when the laws of Earth can be understood as laws that I may be able, in such understanding, to undo them. That is, to--up to the capacity that I am able at the present time to understand certain laws I will be able to avoid ^{THEM} because when they are there in their clarity and I see how bound I am, I will also know how to undo the effect of such a law. The growth of a person on Earth will, of course, be in certain steps. Because he is living now under ~~X~~ certain definite laws which are represented in his behavior forms, in the way he thinks and the way he feels. And when he starts to want to grow up he will have to start with certain things that he now considers laws for himself which are expressed in his behavior by the way he is, or sometimes by the way he has habits, and that way he knows he is bound by that what has ^{BEEN} ~~been~~ unconsciously implanted in him. And if one is interested in becoming conscious, you have to undo as much as you can and perhaps that kind of a process will have to be step-wise, because you cannot expect to change overnight. In the question of building something, like Rome, it was not built overnight at all; it took a very, very long time. If I consider my own growth ^{From} ~~from~~ early birth up to the time when I say I won't grow anymore ~~at all~~, or I come to the conclusion that, regardless of what I do, I cannot add any iota, any more to the total--total height of myself. That has taken also a long time for that kind of growth. Can I undo it? Or can I parallel this ? make something that can exist even in the presence of that what is still unconscious?

So now. Work. That is my self. I try to find out what is my self. I say, my personality. It walks around. It thinks and it feels and it does certain things. It becomes engaged in a variety of things of ordinary life. I have to, because that is where I happen to

live on Earth. I am not a recluse. I don't want to become a hermit. I have to remain in the midst of this. I could say I can go to church on Sunday, but there is still the rest of the week left. And I want to have something that I can apply any time when I wish and at any place. And for me, whenever I am in any kind of condition. I think that is fair to assume that if I want something that is a guide, that that kind of a guide ~~always~~ always has to be with me and at my back and call. That is, when I call him, he must be there because otherwise I cannot rely on him and if that's the case, I have to find something else that is much more reliable. If I call on God and I want Him to be there, I have a perfect right to create a God in that kind of an image, because if he doesn't fulfill that kind of a requirement, I will ~~have~~ ^{HAVE} to make another God who does. Because, if for me God is the highest and I want to count on Him, I can then expect that whenever I pray there has to be a contact and then I have to have an answer. It is logical. Otherwise what is my God ^{WORTH} ~~worth~~ to me? Simply the fact of a nice little feeling and that what could become inspirational and even if I say devotional, does that mean that it is of help to me in my life as I have to live it? Because I have to live my life the way it is. I'm not going to separate myself from the rest of the world and I'm going--not going to go into a convent. I want to have a full life as a human being. I'm entitled to that, because that's the way I was ^{GROWING} ~~growing~~ up. Now I may choose certain ways of wanting to live in a certain way, the same way as I can choose friends and I can eliminate a great many people that I don't like and, of course, I become a little bit narrow-minded, but within that I can be very happy.

The question is, is that the aim of a man? Should he be happy to start with? Or should he limit his worth? Or should he be in contact with as many people and be able to know what to do in such conditions? Is it necessary for a man to develop in that direction? You

see, it's a quite a fundamental question. What is it that you want for yourself to become? When Gurdjieff says 'harmonious man' and defines that what is a man who can--is able to do under any conditⁱons, he means by that any conditons on Earth, that he will be able to execute or to follow up, that what are his thoughts and his feelings and when the thoughts and feelings have to do with the description of the conditon in which he is living then, and where it^{IS} required for him to take a certain action, that then he is able to do the right thing for such conditions. It means of course, that when I am alive that at any one time I will be able to find the right kind of a word for a certain situation in which perhaps someone else may be informed. If I have to be strict, I have to know why I have to be strict and also how. If I have to say I care, I must know why I wish to care, and then able to express such a care. If I'm ambitious, I want to know if it is reasonable to be ambitious for a certain purpose in ordinary life and that I find that in ordinary life, whatever my ambitions may be that then I want to know how to remain ambitious, to fulfill what I would say is an idea for which I have striven.

SIDE TWO

MR. NYLAND: So many times I'm up against it because I really do not know what to do when I'm confronted with conditⁱons of ordinary life. And it is very cheap to say I don't want to solve them because is that really why they happen to be given to me? Or do I happen to experience certain conditions for the purpose of overcoming them? Or is it necessary for me to try to find a way out? And if I do find it, is that perhaps as a result then possible for me to grow because of it. And again I find myself within the limitations of Earth in which maturity is allowed, but not full grownness. The question of being clear about these kind of things is extremely important when after a little while when you^{HAVE} tried to work on yourself and you find out things that you

don't like. Because, you see, if I wish the truth and, of course, I can very glibly say that the truth will set me free, I really don't know what I am talking about. I want to have something that is truthful in an absolute sense. By that, of course, I mean that it is always so. I would almost now say eternally so, regardless of time it has to be so. Regardless of interpretation by anybody it must be the truth. Regardless of the opinions of everybody, the truth must be acceptable as truth by everybody. And again I come to the question, what is a Harmonious Man, who under any condition can act and do, think or feel, in that what is needed by the conditions themselves, who then has the flexibility of adaptation to such conditions and who then will be able to do the right thing for the conditions as they are or the people who are in fault in such conditions? And if it's then a question of knowing what are such people, then the person who wishes to become harmonious, as a real man, has to know what is the condition of someone else. So that then in that sense he will be able to apply the right kind of medicine if a person is sick, or the right kind of help which is needed for the other person's growth. So he must not be cheap and simply apply a little salve to the wound as then healing the wound, thinking that he has accomplished his task. To be a Harmonious Man is a tremendous task. Because one can say I want to select out of the contacts I have with ordinary life only those that may have problems that I ^{CAN} solve such problems and then hoping that by increasing the number of problems or that what may be more and more contact with people with whom I'm now becoming more familiar that then gradually I will learn. And, of course, that is correct. Because, if I want to grow, I know I grow from something to something larger, bigger, probably, but surely more understanding of what it is that I am and more understanding of what to know what it is that is needed by someone else. I simply say I relate it in--in connection with people, but the people around

me they make the conditions under which I live and that what is created by that what are conditions on Earth and ^{created} ~~created~~ by mankind as a whole - that would be my task if I want to continue to live in the midst of the people ^{and} ~~and~~ all the activities that go on and that I like or dislike or can be critical about. All of that I have to accept in some way or--or other, or I must know how to counteract them so that they are not going to affect me too deeply. I will never be able to get away with an idea that I can walk through life without being touched by it, because I'm not that holy and I don't ^{WANT TO BE} ~~believe~~ separating myself out from it. I never will be able to expect that when I walk in the rain that I will not get wet. There's no question about it, I will get wet because that is a natural law. When I sit in the sun I must get warm otherwise there is no response in my body. But I can prevent that that what takes place ^{AS} ~~as~~ a regular affair of ordinary life that as soon as it hits me that there is something in me that can direct it in the right way so that perhaps the least amount of damage is done, or that it becomes so useful to me that out of that kind of an experience I can ex--^{EXTRACT} ~~expect~~ some food for the possibility of my growth. And that's the whole purpose: trying to find conditions in such a way that I can profit by them and the profit is to be expressed in terms of consciousness and not in terms of the--of the acquisition of certain things belonging to ordinary life, because ordinary life we are finished with. Ordinary life we simply use as a beginning point. It is not that we forget because we are brought--we have been brought to the point of ^{now} ~~not~~ wanting to continue by experiencing ordinary life. So I'm not doing away with my memory, only I want to know that that what has brought me to what I now think that that is a result of certain conditions in whatever I have lived through, and that what has given me at the present time the wish to want to continue, and for that I will always remain grateful for that what I now call my unconscious existence.

You see, all these kind of things require a certain kind of something that is like a faculty which I don't possess now but which could actually function in the midst of an unconscious state and that then I could hope that it could function in such a way that it is not going to be touched by my unconscious state. So that when I'm in the rain, I can put on a raincoat and that what is underneath need not be affected. When I want to create something that can have value for me as a guide and I say yes, that is like a conscious something that then when I wish it to be there, that I can call on it and then it can help me and give me advice. It certainly means that that what is then created by me - and we simply call that an 'I' in order to illustrate that that 'I' is able to be of value to me under any condition. The trouble with myself when I consider my personality is that it is always expressing certain things a little bit halfway and sometimes much less and that my personality is made up of many different facets depending entirely on the conditions under which I live and in which I react in a certain way. And of course I use ^{then} ~~that~~ - the word 'I' - almost ~~XX~~ thinking that the totality of my 'I' is involved, whereas it is just an infinitesimal little bit of something that I call an 'I'. But it is only a little bit. Only a little bit of a window, not at all the totality. So now when I want to call this conscious entity an 'I', I also want to indicate that that 'I' is then for me omnipresent; that is, the totality of myself if it could function would then have to ~~XX~~ function as an entity which would always be there, ^{AND} ~~^~~ always be representing that what is the totality of myself.

Now one must become very careful about the use of words, because many times one says, I wish to wake up, or then one says, I am awake, or I am conscious, and such words, of course, in a logical sense, are absolute nonsense. You are not conscious and you are not awake. If I create an 'I', I can create that to the best of my knowledge and the

best of my wish in such a way that it would have attributes of consciousness and perhaps I would like also a certain kind of conscience to exist also to guide me and to help me by giving me an emotional state that I can continue to wish to continue to work on myself. But that what is created is not me; it comes from me, and it is the best I have for that what is then created, should have a quality entirely different from what I have because there is that kind of a difference between consciousness and unconsciousness. I start to think and I want to create that what I believe could be of help. And I am very stupid about that, because I do not know what is really consciousness. I can ^{SAY I AM} also

^{UNCONSCIOUS} I CAN ALSO say that what is now unconscious I wish to negate so that what is subjectivity, when I say nonsubjective--nonsubjectivity could become objective. But also that is a word; that's not an experience. I wish to be awake, I say. What I really mean is I wish something to be awake, something belonging to me but independent of me, ~~but~~ at the same time interested in me because that's the reason I create it. So I say, here is a product of my art, of my highest creation possible, which has now attributes and certain qualities which are out of this world. I want to give it all I can, and the most precious thing that I possess is my life. I am willing to create something that could function in an objective sense and I call it still ^{AN} ~~and~~ objective faculty functioning, maybe, in my brain, maybe somewhere in my heart, but in any event, independent, and at the same time benevolently bound to me, because it is a ^{so} product of my wish to create. So that the real terminology is: 'I' is awake, and 'it' is unconscious; 'I' is conscious, 'I' also has a side of conscience; this what is me and what I now still ^{CALL} 'I' all the time I now would like to call 'it'. And even when I talk about it, I say 'I'. And what is it now that this 'I' wants when it says that that what I am as a personality I want to call 'it'. I should say, "it" wants to call "it", but how can "it" call "it" 'it'? And I'm stuck.

Because I don't know how to express myself and that is why I Work. It is so difficult to describe. But you have to be very clear about the concept. The concept means that something has to be separate from you, separated out. The wish has to be within one's self to create it. That what ought to be created should be in the name of objectivity. It should have attributes of nonsubjectivity and no subjectivity at all. It should function without thought. It should function, ~~XXXXXX~~ ~~XXXXXXXXXX~~ that I now call again 'it' means 'I' really, should function as an awareness. It should function as that what is impartial to me, 'it'. 'I' should be free from me, from 'it'. 'I' should be created while 'it' continues to exist. And now this what is in me and I call still ~~I~~ and should constantly substitute this 'it' because the thoughts or the feelings or whatever there is as an expression becomes an expression of my unconsciousness and in talking about the wish to create, I talk in an unconscious way. But I wish something to exist parallel to me, with me, which I say I ascribe to it the possibility of a conscious state and a conscientious state. And that what is life, I wished all my life, if it could go over into this entity of 'I' that then God, understanding my wish to give, will then look benevolently at me in my wish to grow up. The wish to awake, the wish to have consciousness is of course ^{AN} ~~an~~ ordinary, unconscious wish. The wish for the creation in the actuality of making something will produce ultimately something, I call it, out of this world, with an attribute of objectivity and an existence which then has to function in accordance with certain rules. So to make it very simple, I want to be able when I live my life on Earth to create as a result of a thought or a feeling that what could at that time be present to me. And that that what is then present to me as 'it' and I can call 'I' is like a god ~~is~~ being there upon my call coming so that then my life can be influenced by ^{THE PRESENCE OF} ~~that~~ what is of a higher nature. There is no question about it.

I want to call that what is consciousness a higher kind of nature. Gurdjieff calls it a Great Nature influence. By Nature one understands that one belongs to the Earth, and also for some way or another belongs to the state of feelings which are the planets, and also to that what is a little bit of light that we consider the **S**un is giving us. But that what we really want is a real **S**un with real light. That what we wish is a real state of an emotional kind which gives us not only insights and a continuation of - let's call it, for a moment, intuition - a certain form of knowledge which reaches me already without ^{THE} aid of my mind. ~~that then~~ ^{THAT THEN} that what is wished by me is a level of being first away from Earth ^{AND} on the level of the planets which are my emotional states representing my wish to grow. And the second state could be the wish of that kind of a freedom which I attach to a condition of life, for a Soul.

When I want to Work I start with this wish. I create. **This** process of creation means that something in me must take place of that what is now unconscious energy which should be converted into something conscious as ^{THE} energy then is used up in the creation of an entity I call 'I'. Then if 'I' could function - I assume now ^{THAT} this 'I' already being created, although I create it from the standpoint of my unconsciousness I simply say it is as if it already exists and then if it is existing as 'it', or existing in reality, my further assumption is **X** that, regardless of the existence or nonexistence, I can assume that it can function already as if it exists in reality then doing what I wish it to do. That assumption is legitimate, because in my mind with my imagination I am allowed to consider the possibilities of further growth. Otherwise we would not talk about it.

In the creation of this 'I' I want to give it three things to do. From my impossible standpoint of unconsciousness I try to find out what is really that what I need. I say I have to have facts about

myself existing. There is something that I need in my brain of a knowledge, of a kind of a knowledge that will enable me to separate * life from the form of the way I am on Earth. For that reason I create 'I' as an entity with life without describing the form because I don't know how to describe it. But I wish that as life to become functional in regards to myself and then I say 'I' ought to become aware of me existing. That is the statement I make. Sometimes I say 'I am'. ~~By~~ that I mean that 'I' is aware of the am-ness of 'it'. Sometimes one says, I have a body. I mean by that 'I' ~~has~~ created is in the possession or in the relationship to a body which is 'it' as my physical appearance. And having it means it is owned, or it does own me, or it is a relationship which exists between 'I' and 'it'. This is the first thing. I want this 'I' to function and become aware of my existence. I want this 'I' - I call it, observe me. But observing as a word is now used in a ~~new~~ very special way. The observation process going on in 'I' results in the accumulation of data about the existence of myself, which is 'it', and the existence of that what I am ^I simplify by saying the existence of my body. This 'I' is not describing the state of my body. This 'I' has no criticism about liking or disliking that what I am. This 'I' does not even know about what color my body is. It does not even know that there are tensions in my--my muscles. It does not even know that this body has a voice. All of that 'I' as 'it' knows. All ^{THIS} ~~that~~ 'I' that I ^{do} create knows is that I happen to be.

I try now to create this 'I' in such a way that when I say I make an attempt to work on myself that the beginning of that attempt is the creation of something that then could become impartial to me, accepting me as I am without describing this body, without describing even this personality, keeping away from it but being at the same time interested enough to observe me and as it were to continue to gather data about the existence of this body of myself.

I want to make sure that that what is 'I' can now function in a certain way. First, facts to be gathered by it. In the second place, truthful facts. By that I mean ^{the} facts I ~~have~~ collected by an intellectual process in which there is no interference of anything else and the particular way by which my ordinary mind is interfered with is always that whatever I so-called see or perceive or with my ordinary ~~sense~~ ^{sense} organs perceive in ~~a~~ certain ways and register in my mind is always judged in some way or other by a like or a dislike. And in that way my ordinary unconscious mind is not clear and is not pure and is mixed with a little bit of my feelings.

Now I say I want absolute facts. I cannot afford any opinion about such a fact. I want a fact that is true in itself. In other words, I want the cold fact. I don't want the descriptive fact. I want only the fact that 'it', my body, exists. The only way by which 'I' can do this is by the recognition of that what I am. When I say what is my body? What is this 'it'? What is this personality which walks around on Earth? What is the idea of this 'I' becoming aware of me? What can it be aware of? It can only be aware of that what it knows; this 'I' knows of I itself. When it is created, it is created as an entity at a certain distance away from me, even figur--figuratively speaking, when it is inside of myself as a separate part of my brain functioning in an objective sense. That what this 'I' becomes aware of, is my life existing. Because if it dwells on the form in which my life happens to be, there will be a soiling of the observation process. Impartiality will be violated because 'I' must be pure in the accumulation of cold facts as facts are which are meaning--which mean only the existence of that what is. For that reason 'I' will recognize life of myself. It is really that what is the truth for me that regardless of the conditions in which I happen to manifest in life that that what I constantly am is my life, and what constantly changes is the manifestations. So

that this as a body, in which the three organs function which you might say are the seat of my physical, which is at the base of the spine, which is the seat of my feeling, which is my solar plexus and which is the seat of my brain, which is in my head. But Gurdjieff calls them three brains existing in the personality of a man. The description of that what is a personality then is a combination of these three brains functioning more or less in harmony when they have made their adjustments to ordinary life and in this harmony when they are at odds with the conditions in which this personality happens to live. When one talks about 'I' and what 'I' is, all such nonsense of differences between centers does not exist for 'I'. 'I' is only aware of life existing within this body and it is then as if the observation process of 'I' would indicate that that what is the form of myself has become completely transparent and that all that is recognized by 'I' is life, because 'I' is life.

I'm not determining what the form of 'I' is in exactly the same way as I cannot determine what is the form of God. I can say God exists as life, as a life-giving principle. I can exist--say that God must be there as life, because that I know of myself as the deepest something of me which is precious to myself and which 'I' protects and which is protected within the cells of my body. And where life in certain organs has reached such a possible development of the form that even it can come out as life. If I consider sex as the highest of the organs of myself, it can produce life in creation, but I call that, according to and in accordance with the laws of the Earth, Procreation. Because 'pro' means it is the beginning of creation; of the usage of such energy for the continuation of one's race, in one's family, in that what is the next generation which is of course from the standpoint of Earth a horizontal development, because it stays constantly on Earth and the development of the family and children and grandchildren and all that

is life created in forms. But the forms remain in close contact with the Earth. When out of procreation the idea arises that it ought to be possible really to create, that kind of creation becomes connected with freedom from the Earth and is then indicated as I say by a vertical line which will give me the freedom in being able to get away from the surface of the Earth and that of course is the direction I ^{wish} ~~want~~ to go when I say I am ^{BOUND} ~~bound~~ and I want to be free from such bondage.

So the word creation is quite right, but after that when I use the word observation it is already very much tinted by that what I call observing and what in ordinary life is nothing else but an alertness in which my life comes out by being able to see this and that and notice things. Awareness is not alertness. Awareness is alertness plus something that has been added which qualifies this alertness to become awareness. That what is given to the alertness is impartiality and because of that, it becomes an awareness.

✓ Now to go further from that, because there are three requirements for the functioning of 'I'. But the important one is impartiality, because if that is in existence an 'I' collects facts about myself and communicates such facts to my unconscious memory. That what is needed is a continuation of truthfulness in such recording and as soon as I let my mind take ^{HOLD} ~~over~~ in my memory of the facts are--as recorded by 'I' and which then are impartial. When ^{Nothing} ~~not~~ else is done to them, the mere presence of such facts in my unconscious memory will cause such facts to be affected by the thought processes which go on around my memory. The third requirement is that I have to find something that insures a fact of impartiality to remain impartial. And I can only do this by an understanding of a fact as received by my ordinary mind and to look at what is a thought. A thought for me in my unconscious state is always a consideration of my memory as it is and I call it my past. And that what I hope for and I call it the ~~fu~~xture sometimes anticipa-

tion, hope, and that what I recall as a memory. For a man in ~~his~~ ^{AN} unconscious state to be so-called present ^{to} ~~at~~ his own presence is extremely difficult, because the process by letting this what is now time flow through one and time which for me as future is that what is coming towards me, And time for me which is past is that what has passed through me, has come to a point in me which I can call my presence of the re-a-lization of time being observed for a moment. ^{AND BECOMING ONE WITH ME ONLY} And now when I want to make sure that the facts ^{is} received as a result of observation by 'I' and which are impartial, that they will remain impartial for any length of time, that ^{is} permanently, I must introduce a question of permanency. That what I understand by permanency in my mind is that what is free from the future and from the past. Because such concepts are constantly fleeting. But that what is for me without any question, constantly there and always, is the presence to myself. That is the moment when time touches me and changes over from future into the past. And this moment becomes important. Because the moment at that time is free from time, because at that moment time changes its direction regarding me. It changes from a coming towards me towards going away from me, and it is that moment in which then time has lost its influence on me. Then I say this freedom of the concept of time is that expressed in my ordinary brain by the acceptance of a moment of existence. And now I wish to have that concept planted in the ability of 'I' observing me. And I say that what has to be observed by 'I' must take place at the same moment when it happens. This is meant by the term 'simul-tan--simultaneously, simultaneity, that what is the moment of an instant existing at that time without time which introduces the timelessness of His Endlessness, which changes the finiteness of the future and the past into infinity of the present, and which will enable me when that is, you might now say, attached to a fact which is already observed, which is already impartial, that it insures the continuation of such a

FOR A
MOMENT.

fact to become absolute in the sense of remaining and forever and ever is indestructible.

The basis now is quite clear. Because ~~now~~ what do I wish to do with my life? When I live on Earth and I see that it is ephemeral and I notice that there is a time length to my life as it is on Earth and that when I consider the necessity of seeing this life and wishing it to continue, then I introduce the idea of freedom that then when I say it has to continue, it is one more step to say it has to become permanent. I simply say that it will have to take on the attributes of that what I call God and I say He is Eternity, meaning by that the existence in infinity about which there is no change and which will always be whatever it is forever and ever, His Endlessness, sometimes omnipresent I call it, omnipotent when I int--when I am interested in the force of such creation and that what I then wish to know with my mind and how I wish my mind, in consciousness, to function would then be the same as omniscience on the part of the Lord.

So you see now what is Work. I walk on this Earth. I make movements. My body grows. I move my feet. I walk in a certain way. It doesn't interest me. I walk and I have clothes on with a certain color or a cut. I am not interested. I walk as a human being with thoughts and feelings in my head and my solar plexus or my heart. I am not interested. I walk as a human being, having all kind of troubles and conditions in my life. And that what worries me and that what I ought to do the next moment, I say, the next in time, that what is fu~~x~~ture becoming present and then I will do it in the past or having done I will have a memory. All of that complicated creature that happens to walk on the Earth with my name, I have no interest. ^{I SAY} ~~As the 'I'~~. And then what do I mean? It means that what this is I as I am existing, just exists. And what exists of me is my life. And the registration of that fact of me existing as life regardless of the form it happens

to be in and in which it happened to be crystallized on this Earth is of no concern of 'I' when I say 'I' wish to be Awake.

This ^{THE QUESTION OF.} ~~question~~ of Awakening, ~~this~~ changing of Awareness into a continued state of Awareness is an Awakened state on the part of 'I'. The question of the introduction of a moment together with impartiality, changes the awareness into the state of Awakening. The conscious state of 'I' creating for one's self the registration of certain facts of my existence to which is added the benevolence of the Lord in the continuation of the consideration of myself existing and taking that kind of interest in me, creates in a man his conscience.

That what is 'I' being, as it were, outside and independent of me and becoming more and more benevolent towards me, wishes me, my personality, to become what it ought to be. This becomes my will. You see, the changeover from personality to that what a man should become when one says we wish to be a Man, Harmonious, to be able to do, simply gives him at that time as a description of what is a Man really. It is a Man with a consciousness and a conscience and a will. And for that we have a separate name, and we call him an individual. An individual on this Earth is a person who has Worked, who has continued with his growth regardless of the obstacles of Mother Nature, who has tried to understand the meaning and aim for his own existence, and that has given him a wisdom leading to an understanding of the state in which he then happens to be on Earth, and in which then that what is created for him by the Grace of the Lord, wishing to become from whatever he is now as a personality that what he could be called: an individual living then in permanency to wait on the wishes of the Lord, to execute for him as the sole source of all life and all Being that he then ultimately, hoping to become fused with that what is infinity.

I think we'll stop, of course, now. (Is it still running?)

(Yes.)

But next week we talk. Next week we continue. You now know what Work is. You know what is needed. You see, that simplicity, the clarity of trying to see if something could exist as you are busy in a very simple way of activity as if that existence could be called your 'I' and could give you at times the kind of information about yourself impartially and ^{if} impossible at the moment when it happens to be experienced. We'll talk about that tomorrow, when we see each other again.

Good night.

END TAPE

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